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INVITATION TO EXPERIMENT

A SATISFACTORY number of replies has been received to the invitation to ministers to send to *The Inquirer* a summary of their sermons preached on the new situation of the nuclear threat on May 4. (Two replies have been received from America, and these are printed, following this article.) Next week, an interpretation of all the replies received will be given.

Meanwhile, two facts of importance are clear.

The first is the sober and responsible nature of all the summaries. For the most part the clichés were missing and, instead, there was an interpretative tone that could only have been found in a shared tradition of religious thinking. This was most remarkable. There was something concrete and distinctive about the replies that really set them apart.

Secondly—and this is an impression rather than a fact—there was a certain deep sense of loss in that all these replies, so marked by a similar tradition, should come from congregations isolated from one another. Nearly every voice was the same, but each, on such a major test case, spoke alone.

Two Comments

On these matters two comments can be made.

The first is a familiar one although not often noted. Things are not as they seem to be on the surface. That is to say there is a body of opinion not articulated through the usual channels of public opinion that holds its own responsibilities and does its own thinking. There are groups of men and women who are not swayed by the common clichés and socially moulded opinion. No one knows the force of this hidden thinking. It must be considerable. It is a kind of third force existing underneath the surface of things. This is a power to which men and women can attach themselves, not leading to frustration or the banality of repeated ideas.

It is evident that to this third force the traditional thinking of Unitarianism makes its contribution. It is a moving matter that isolated men and women, acting through a minister, can so steadily week by week, year by year, see facts through their own gathered wisdom. This is an act of quiet faith. It is, we dare say, religion in action of the deepest kind.

The second comment is prompted by this faith. It ought to be possible for the isolation of the Unitarian groups to be broken down. This need not be through mass meetings or large meetings of any kind. There could be a mutual sustenance of religious spirit. This could be found

in an invisible Church (in the sense that Unitarians are likely to use that word). The isolation that so many congregations and ministers feel in their religious witness need not be. A spiritual link of purpose can be forged between them all. It need not be a visible link, but it certainly can be an invisible one. Out of the spontaneous action of the services held on May 4 (spontaneous in the sense that even now we do not know the actual number that took place; still further evidence is coming that a larger number took place than was anticipated) some new witness of faith may be created.

The Experiment

Therefore, acting on the facts at our disposal, we propose to put before our readers the following plan. It is an experiment. We do not know to what it will lead, but feel assured that it will lead somewhere.

The proposal is that between now and a date in July, small meetings or groups be organized for the immediate purpose of following up in an experimental way the thoughts and conclusions that have arisen out of the services of May 4. Existing groups or meetings in churches can be utilized. New ones can be formed among friends to meet in one another's homes if need be. There need be only one or two meetings but wherever there are Unitarians between now and a date (to be given in a moment) in July, small groups can be acting in the knowledge that they are united with other groups engaged upon the same purpose.

The common subject to be discussed, in this first experiment, is the deeper relation between the West and Russia. How can the divisive barriers be broken through, not merely by good fellowship, and general well-meaning brotherhood but by a real meeting of minds? And all this in the well-understood difficulties of the situation. This is not a trite subject, or any easy one, but it is one that goes to the roots of many differences.

The Details

The practical details of these suggestions are as follows.

- (1) Every form of organization is left to those who wish to act
- (2) Next week an interpretation of the summaries received from the ministers and others will be given in this column.
- (3) In the following week a special article will be printed upon the specific subject of discussion, that might be of help.

- (4) The groups may meet once, twice or more, as each chooses, but one meeting is urgently desired.
- (5) It is asked that by July 19 a summary of conclusions of not more than five hundred words be sent to this office by each group.

Groups, or meetings, can be formed at once. It is obvious that we are depending upon independent initiative everywhere. If anything comes of this experiment something more ambitious, perhaps on other subjects, will be tried in the autumn.

One urgent request is made. If you join with this experiment please send us a card. It is a small matter, it can so easily be neglected, but it will enable this paper to keep in touch with what is taking place.

To our American brethren! Time and space may make it difficult for you to join us, but if you can, something of tremendous importance may be started. If you can join in write to, The Editor, *The Inquirer*, 14 Gordon Square, London, W.C.1.

This is an experiment of conscious of co-operation throughout the movement. It is an attempt to find a way to break through isolation to a new invisible unity.

From The U.S.A.

(The following short account has been sent to us of a statement and prayer made in the Evanston Unitarian Church, Chicago, on the first Sunday in May.)

Before the prayer this morning I want to say a few words: Today in the British Isles many of the Unitarian churches are devoting their services to focus attention on the perils of nuclear war. Several of us in the Chicago area have agreed to co-operate with our brothers across the sea. Although the time difference is great, many of the English churches having Sunday evening services will almost at this very moment be considering these problems. In this spirit of solidarity with our fellow religious liberals overseas, and with compassion for people everywhere, let us lift our minds and hearts in a special prayer for peace.

"O Lord, we know that nuclear war and any type of modern war may result in the end of civilization. We feel that nuclear war may commence at any time, by accident of men or machines. We admit that no nation, including our own, can be trusted to keep the peace, by paper promises or by the deterrent of massive retaliation. O Lord, enhance the prestige of the United Nations, increase its power, make its membership universal. Give men the will to use its negotiations machinery, and lead the non-aligned countries to become mediators between the major powers. Show governments that world peace can only come through world law and a world police force. Teach men to undertake universal disarmament and, above all, to cease the explosions of nuclear weapons. O Lord, we own that ideological differences are deep and they will continue, but they can be lessened by economic and cultural co-operation. The peoples yearn for peace with justice, for security with freedom. May their prayers, our prayers, be answered in our time, for never before in human history have the prospects of peace and plenty been more within the grasp of all mankind. Amen."



First Universalist Society, Elgin, Illinois

Summary of Remarks and Prayer

I want to read a few selected words from *The Inquirer*, organ of the British Unitarian Association, in its March 15 issue of this year:

"It is evident . . . that there is an urge in many (Unitarian) congregations to try to achieve some recognition, in an essential way, of the whole new situation created by the threat of nuclear war. It is evident . . . that this threat is connected with the general significance of human life. . . . Mankind is faced with a great religious issue. It is as surely being fought out now in the lives of those who care as in the more obvious forms of diplomatic activity. . . . On the first Sunday in May, at least one service in every Unitarian congregation should be devoted to the solemn concern in which mankind is now implicated. . . . Each congregation can make its own arrangements in its own way. There is no 'point of view' to be suggested. Simply that the (Unitarian) body should act unitedly on one particular Sunday in deliberately attempting to understand the new human situation."

It was in response to this very well-worded editorial that the Chicago Area Liberal Ministers, in session two weeks ago, agreed to recognize this day in some manner which would show our common concern (with British Unitarians) for the conditions which are threatening to direct us toward atomic destruction. This sympathy with our liberal friends across the Atlantic explains the bulletin note on the "British Unitarian", and the course our prayer thoughts now take. Let us be in a prayerful spirit as we hear words from one of the prayers in "Hymns of the Spirit", and then "think on these things" as they relate to the problem outlined by *The Inquirer*:

"We rejoice in the gifts of nature and the blessings of society, in the quest of truth and battles for the right. We would commit ourselves now as always to the service of great common, and the meeting of urgent human needs. We would resolve the divisive interests of races and nations. We would ever labour for an ordered law throughout the earth whereby all kindreds and peoples may dwell together in peace and share together both the obligations and the fruits of a common life."

"While we look out upon the world scene and know ourselves to be a part of it, may we be as anxious to assist those who dare defy unnatural uses of natural resources as we are reluctant to request the aid of supernatural powers to save us from destruction at our own hands."

"May we be filled with an 'appreciation of life' which shall transcend the barriers which set men off in opposing camps, and may this spirit break down the walls of partition between us without destroying the life within. No soupy, sentimental love would we share with our world neighbours, but we would recognize our common destiny which can save us from a common peril. In thanksgiving for every gift of life, love and human capacity for good, let us dedicate ourselves to the right use of what we have been given and of what we have achieved. Amen."

THE GOD OF LIFE

By C. G. Toome

(The following is, in part, the closing address delivered by the Rev. C. G. Toome, of Mountshannon and Newton Abbot, Devon, at the recent meetings of the General Assembly.)

THIS is my first visit to London, after 22 years. I have come back to the city of my school and college days.

That was Christ's Hospital then, in the city, and Regents Park College, then in Regents Park.

I did not wish to speak of anything controversial in this closing address. But these are no doubt my last words (as they are my first) from your Assembly Platform. Therefore, I must not lose any opportunity or shirk any duty in saying what my Lord gives me to say. For I bind no one by so doing, not even myself. Though someone has said "Of the unspoken word thou art master. The spoken word is master of thee". I speak as the minister of two small congregations in the remote but delightful county of Devon. Such a charge may be more of a gruelling task than an intoxicating one. We all have our difficulties. But nothing perhaps gives us a finer impulse to grow in stamina and grace and courage. It throws a man back upon himself and his faith in God.

When I became an acknowledged Unitarian 28 years ago, I was no longer leaning upon the Bible as the only word of God, or on Jesus Christ as a unique and superhuman being. And when six years later, I went into Devon, I felt the ground still further shaking under my feet, because my old ideas of God were vanishing. My congregations were looking to me for light and leading. My neighbours were talking to me not only of orthodox Christianity, but of Theosophy and Social Service and National Ethics and so on.

So I set out to search my own soul and to seek there the rock of faith on which to build for time, and eternity.

And I now presume to pass on to you some of the thoughts and feelings that I believe have helped me in the last 28 or 30 years.

We have all been interested in the thought of the divided inheritance, about theism and humanism and atheism and so on. It is not possible to find a definition of the word God which will satisfy everybody, but it is, I think, advisable that people who write or speak about God, should say as simply as possible what they themselves meant by that word.

What God is no one can say. What I am I do not know. Creation (starting out of nothing) and annihilation (becoming nothing again) have no meaning for me. I consider myself and you and everything else, eternal, without beginning and without end.

But life changes. Life is unstable. And I for one rejoice in instability.

But there is no end for us.

"Never the spirit was born, the spirit shall cease to be. Never was time it was not. End and beginning are dreams."

But let us be sure it is spirit, and we are spirit.

If there is any universal background on which dreams are made, then I call that God. We can turn to all the books or Bibles in the world and study what mystics and philosophers have said about God, and we may believe all of it, or we may believe none of it. It doesn't matter. There are always abiding realities. And they cannot be explained in words.

And so I pass on to speak more intimately about this life of ours, "our glorious life". For that is what God means to me, life, in all its fullness and all its manifestations—law, light, love, goodness, truth and beauty. There is surely so much of this all around us, that we shall never question its reality.

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I know that many people are conscious of evil and poverty and fear and danger and sin. They are so crushed under so great a burden that they have hardly any heart to live. But these are negative or secondary qualities, through which the light may shine, and the glory be revealed, and love may generate its force.

Not that anyone may glory in himself alone. An isolated soul is a poor and unhappy thing. But shared life has a holier aspect. I am happier today, because I think of life not as mine, nor yours, but ours. Ours, not in any exclusive or possessive sense but all-embracing, all-welcoming, all-inclusive. There are types of people who exclude others from their company, because of differences of belief, or conduct, or character. But we are not exclusive.

Sometimes when we think of God, we may picture Him as the animating centre of our systems of matter and spirit. Or we may think of some uniting medium which lives in material things. And we ask, what are these objects or thoughts, which make their appeal to our hearts? This is the glory of life, and this glory is ours. Some of you are expecting to go to Chicago this summer to find truth and inspiration and power: to help your fellows in this time of need. But you will not find God in Chicago unless you take Him with you, unless we have him here and unless he takes you there.

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Fifty years ago I sold nearly all my books on mathematics. I am sorry in a way. They might have revealed to me worlds of thought and secrets of power. I was beginning to study electro-magnetic induction, that is, the generating of magnetism or electricity through the mere proximity of electrical or magnetic bodies. And this has a hint for all who speak and for all who listen, in the study of spiritual truth, in the clarification of life, in the revelation of God. If a speaker here or in Chicago, or in any of our churches, becomes electrified by spiritual power, and if a congregation is magnetized by the warmth of mutual affection and of common purpose, then perhaps something may happen, like the showers of blessing which irradiate and refresh a dark and thirsty land after the flash of the lightning, the roll of the thunder. "One loving heart sets another on fire". I believe this always happens when speakers and hearers are united in mind and heart.

Once men thought they were the chosen creation of God, at the centre of the universe, and that the earth was about the only thing that mattered. Now we know that our human race occupies the surface of a tiny planet, or shares it with other creatures, and man may seem an insignificant being. But if we like, we may think of man as a magnificent being. He is

still at the centre of his universe. And we may recall the words of St. Augustine that "God is an infinite circle, whose centre is everywhere, and whose circumference is nowhere". There is no fixed centre of this infinite and unexplored universe. Everyone of us is his own centre. And wherever life is, there God has His centre. And so in one way and another man is becoming identified with God. And all life is drawing together, birds and beasts and fishes and nature and man, upon the breast and into the heart of God.

Life, my good friends, is a game, rather than a battle, and much more than a task. And at the end of it, we may perhaps hear someone say:

"To him that overcometh,
to him will I give to sit down upon my throne,
even as I also overcame,
and am set down with my Father upon His throne."

He that hath an ear, let him hear what the spirit saith to the Churches.

But the Churches at least will be all right if we men and women give ourselves resolutely to search for truth, to live the pure and strenuous and consecrated life, and to glory in our abiding fellowship with God.

VIEWS, NEWS AND NOTES

By A. B. Downing

BETWEEN presidents of our G.A. and those of the U.S.A. there is at least one point of comparison, which we might call—slightly to misuse the famous phrase of the German Goethe—an elective affinity. When their term of office comes to an end they usually retire into immediate obscurity—unless they resemble the irrepressible Harry S. Truman. Obscurity, of course, is a relative term. If it were absolute instead of relative, it might be something for which retiring presidents would privately be very grateful. There is at least one of our former presidents who, this year, will preside over the outward fortunes of another body. Last month Dr. Dorothy Tarrant, formerly professor of Greek at Bedford College in London University, was elected President of the Classical Association—a very distinguished body indeed, whose first president 40 years ago was no less a person than the late Gilbert Murray, O.M.

The Classical Association recently met in Nottingham and Dr. Tarrant, in her presidential address "The Long Line of Torchbearers", struck notes in her reference to the modern treatment of Plato which have often been echoed in our Unitarian pronouncements about the founder of Christianity. With a mixture of grace and scorn she criticized the tendency to equate Plato's City State irresponsibly with great modern societies and movements and to interpret it boldly with reference to conditions which we never knew. How much one can say the same of Jesus and the Gospels! This parallel, of course, Dr. Tarrant did not draw; she was not concerned with it. But the same large Unitarian mind was obviously at work, able to express itself as much in a classical context as a religious one. The values of the spirit, present and working in individual minds—the mind of Plato as well as the mind of Jesus—were expounded to her scholarly audience with all the grace and dignity which have so often been appreciated by her Unitarian friends. So at any rate the report in *The Times* of her address would seem to suggest, and we Unitarians can well believe it.

Dr. Tarrant, who was president of the G.A. in the year 1952-53, is chairman of our Publications Committee, on *The Inquirer's* board of management, and secretary of our congregation at Wandsworth, London.

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Our president last year, the Rev. J. Percival Chalk, of Croydon, was frequently away from home during his term of office and no doubt often wondered what was happening

within the bosom of his family. With three talented sons anything might happen! His youngest son, Michael, was apparently preparing himself quietly to add still further degrees of glory to the name of Chalk. It has just been officially announced that he has been awarded one of the coveted prizes offered by the Faculty of Painting of the British School in Rome: the Abbey Major Scholarship. This is a lucrative prize for painting which ranks second to the Prix de Rome itself and enables the winner to spend a year in Rome studying the fine arts. The competition for it is open to candidates from the whole of England and America. Michael is also this year's president of the Young Contemporary Artists, whose exhibition makes an annual stir in London. It is a very happy piece of news.

It is reported that Mrs. Chalk, with her usual modesty, is full of maternal perplexity as to the exact significance of her youngest son's prize painting, but is willing, more out of pride than conviction, to bow before the wisdom of superior authority in such dark matters! Congratulations, Michael! I wish we Unitarians had enough money to give you a handsome commission for painting in the new Essex Hall when you return from Rome!

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Principal Garrard recently told me that a likely solution has been offered to a problem connected with the fine windows portraying the Creation in the Chapel of Manchester College, Oxford. The windows were provided by the Arlosh family and incorporate the family motto, "Elargiesseu Dieu", which has always been something of a puzzle. On the face of it the motto seems to echo the famous words of Psalm 34, "Magnify the Lord", but the usual French version of this means "glorify the Lord". The French motto has also been thought to be a rather poor pun on the name of Arlosh.

An Anglican clergyman who recently attended a ministers' school at the College recognized the Arlosh motto not as an echo from the Bible, but as apparently a direct quotation from the works of Diderot, a French liberal philosopher of the 18th century. The motto, therefore, means exactly what French scholars have said it ought to mean: "broaden your idea of God". It is good, sound Unitarianism and most fitting for our liberal academy in Oxford. It is pleasant to have these teasing little problems apparently settled.

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Apropos mottos in our chapels, I learn—and it will come as a surprise to the person concerned—that at a recent service at our Shrewsbury Chapel the visiting preacher referred in somewhat mystified terms to the ancient Bible text which faces every occupant of the pulpit of Dean Row Chapel. The text is a quotation from 1 Timothy: "There is one mediator between God and men, Jesus Christ"—hardly, it must be confessed, a Unitarian text. The preacher wondered why on earth it should still be there, and he felt no doubt perfectly safe to wonder miles away at Shrewsbury!

The question has been asked before now and about 50 years ago the Dean Row congregation was asked to vote on the matter, the minister of the day strongly objecting to it. But the vote was indecisive and as the minister conveniently left, the text was allowed to remain as probably the most ancient writing in the building and as an outward sign of the changes in Dean Row's theological history. What will surprise the preacher is that I should hear of his critical musings on the matter. I can only say that in our small communion, when a preacher takes wing on a pulpit flight, he can never be quite sure where his bird will land him!

New Ministry

The Rev. Bruce Findlow, B.A., now of Dudley, has been appointed minister at St. Mark's Unitarian Church, Edinburgh. He will commence his new ministry in October.

IT OCCURRED TO ME

By Muriel Hilton

THE other day when spring-cleaning the bookshelves I opened at random D. H. Lawrence's "Pansies". I had looked for it recently and not finding it thought it had been mislaid, or borrowed. Some of these poems have a wonderful vitality and express much of Lawrence's outlook on life. The lines which caught my attention were these:

"It ought to be lovely to be old,
To be full of the peace that comes of experience and
wrinkled fulfillment.
The wrinkled smile of completeness that follows a life
lived undaunted and unsoared with accepted lies."

They reminded me of Joseph Campbell's lines:

As a white candle
In a holy place,
So is the beauty
Of an aged face.

There has always been a great appeal to me of certain elderly serene people. Some are like old ships come into harbour after the storms and tossings of life in the broad ocean. These people who possess this quality of serenity did not suddenly achieve it, it did not come with advancing years of its own accord. They ever had to find it, nourish it and set value upon it. And this quality wherever it is found strengthens and enriches other people to an amazing extent.

In Dostoevsky's "The Brothers Karamazov", we read this passage:

"It is the great mystery of human life that old grief passes gradually into quiet tender joy. The mild serenity of age takes the place of the riotous blood of youth. I bless the rising sun each day, and, as before, my heart sings to meet it, but now I love even more its setting, its long slanting rays and the soft, tender, gentle memories that come with them, the dear images from the whole of my long, happy life—and over all the Divine Truth, softening, reconciling, forgiving."

That is a beautiful attitude, a lovely sense of being. And is not religion as we understand it a way of helping us each to find serenity? Judging from the number of elderly serene people we have met in our congregations leads me to believe that it is our faith that has been largely responsible. They, indeed, have and did find the pearl of great price.

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"Over the Bridge", by Richard Church, met with a deservedly wide acclamation, for it was one of the most vivid pages of autobiography ever written. "The Golden Sovereign" deals with Richard Church's life after the death of his mother. It cannot, of course, have the same sort of appeal as the magical remembrances of childhood, but it is a most rewarding and absorbing book giving a new insight into one of the most remarkable men of letters of today.

It is surprising how swiftly some people forget the turbulence and difficulties of youth with its strange moods, egotism, crazes and eccentricities. Stella Gibbons in her novel, "Here be Dragons", writes with understanding of a section of London's teenagers with a varied background of Hampstead, Espresso coffee bars, bedouins and shabby streets seen in the light of one summer. Here are the duck-coated, unkempt young men with their strange hair styles drifting from one job to another, some dreaming of a literary or artistic success, contemptuous of routine and respectability. Here, too, are the reliable hard-working young people who know more where they are going, and here, too, is idyllic love. The novel sparkles with lively characters from all walks of life, and the author writes with her usual wit and warmth of understanding.

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Many years ago "Amiel's Journal" was widely read but now, unfortunately, it is out of print, and it is difficult to

get a second-hand copy. I recently procured a copy for a month through the services of our library. "Amiel's Journal" was translated from the French by Mrs. Humphrey Ward. It is a book to linger over and one finds again and again familiar passages known for years that have been included in anthologies. This, for instance:

"Let mystery have its place in you; do not be always turning up your whole soil with the ploughshare of self-examination, but have a little fallow corner in your heart ready for any seed the winds may bring, and reserve a nook of shadow for the passing bird: keep a place in your heart for the unexpected guest, an altar for the unknown God. Then, if a bird sings among your branches do not be too eager to tame it. If you are conscious of something new—thought or feeling—wakening in the depths of your being, do not be in a hurry to let in light upon it, to look at it; let the spring-germ have a protection of being forgotten, hedge it around with quiet, and do not break in upon its darkness; let it take shape and grow, and not a word of your happiness to anyone! Sacred work of nature as it is, all conception should be enwrapped by the triple veil of modesty, silence and night."

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

The Morality Council

Sir,—I am deeply concerned about a disclosure by Mrs. Mitchell in her talk at the Social Service Department Annual Meeting, as reported in *The Inquirer* of April 26.

Mrs. Mitchell represents the Unitarian movement on a body known as the "National Public Morality Council". I would question whether the movement would wish to continue to be represented on this body. Part of the work of this Council is to keep an eye on theatres and cinemas and publications to ensure that nothing vulgar or offensive is displayed, in an effort to achieve higher moral standards.

Judging by the amount of vulgarity and pornography about, this Council has not been very successful, and I am in no way suggesting support for them. What concerns me is that this is censorship—censorship by a self-appointed body of people whose middle-class moral standards at least 50 per cent surely of the population do not recognize as valid. Censorship of this kind represents for me a considerable backward step in Unitarian principles. It reminds me of the totalitarian censorship—both of the Church as in Ireland, for example, and of the State as in Russia.

For censorship is a weapon of fear, what Unitarianism, and in fact all thinking churches need in facing contemporary problems, is understanding. Banning these things will, of course, not achieve higher moral standards at all. Indecency will just find other (probably worse) outlets for expression.

Persons who deliberately seek sexual stimulation or satisfaction from certain types of entertainment or literature do so because they suffer from some deficiency in their personalities. To my mind, what is required is an expert inquiry to ascertain these deficiencies and to recommend healthy ways to develop these personalities. A religious movement that is concerned with moral standards and individual personality should be constructively examining the roots of the matter and exploring avenues of constructive endeavour.

I believe the Unitarian movement, in appointing a small commission of doctors, psychologists and ministers to do this, would be doing a far greater piece of social service than the censorship of the National Public Morality Council.—Yours,

Kensington, London.

Ivan Knowlton.

Humanism

Sir,—I am sorry to disappoint Mr. Rutt by regarding myself as a Humanist in the sense (c): "Those who take a simple pagan joy in the life that now is and are not particularly concerned about

the life hereafter". I am "not particularly concerned" because—

(a) Human values are valid irrespective of immortality; and

(b) "Individual survival" is a logically untenable notion.

(a) If the values are valid, they must be valid here and now, and for a Humanist that means for reasons that can be found here and now in human experience. Mr. Rutt does not give the values his loyalty because he expects "trumpets on the other side". Even if he were to be disappointed in his hope of "trumpets", he would not say in his disappointment: "If only I had known there would be no trumpets, I would never have been loyal". For both Mr. Rutt and myself the values are valid, "trumpets" or not.

(b) "Individual survival" necessitates the notion of "disembodied consciousness"—which is, on any definition of the words "body" or "consciousness" a self-contradictory notion, and no amount of speculation, deep conviction, or inspired imagination can resolve an initial definitional contradiction.

Let us therefore not waste our time

(a) cultivating a comfortable emotion at the expense of clarity of thought, or

(b) trying to resolve verbal mysteries of our own making.

Let us instead devote our energies, "in all friendliness", to seeing life as Mr. Rutt sees it as a "progressive unity" and to claiming "our vital part in the creative life of the values", i.e. to the task described in one of our prayers as "carrying forward the work of the ages, daily endeavouring as faithful stewards to enrich the same by a good conversation and a godly life."—Yours,

Roslyn Hill Chapel.

Donald P. Maw.

Sir,—The Rev. Donald Maw has put us in his debt by furnishing us with so detailed and so carefully analyzed a statement as to the various connotations given to the term "Humanism". It is a statement that I shall keep by me for future reference. There is much in it with which most Unitarians will agree, but I find some difficulty in determining where the necessity for a church and an organized ministry fit into the scheme.

For many years I have been a regular subscriber to *The Humanist* (formerly the *Literary Guide*), the organ of the Rationalist Press Association, and have derived much stimulus from its contents. I would say that all Mr. Maw's propositions, with the possible exception of (f), would be acceptable to the overwhelming majority of that paper's readers, but I cannot imagine them feeling any need for organized churches and specially trained ministers as media for their propagation.

Mr. Maw should not suppose that the term "Humanism" is "a unclear word", for it is surely the prevailing philosophy of most intellectuals today, and we all begin our speculative thinking "from the human end" (to appropriate L. P. Jack's expressive phrase). But what some of us feel is that in addition to Mr. Maw's affirmations, there is a definitely mystical element in religious experience to which Mr. Maw makes no reference at all. Without that element I should feel no need whatsoever for a church, and the act of worship would be but a vain pretence. Orthodoxy is too often religion without a head, but Humanism may easily become a religion without a soul.—Yours,

Lyskam St. Anne.

Herbert Crabtree.

Public Relations

Sir,—The letter from my good friend Mr. Peacock on this subject brings to the surface certain doubts which have been in my mind ever since I became a Unitarian (partly through his influence) nine years ago.

Are the General Assembly resolutions binding on all Unitarians? If they are, what becomes of our vaunted freedom of thought? If they are not, is it entirely honest to publicize them as indicating "what a religious community of 200,000 people feel"?

I wonder whether those who propose and support controversial resolutions would be willing to agree beforehand that the result should be sent to the Press as the opinion of 200,000 Unitarians, whether the resolution is carried or defeated.

Personally, I should like to see these "public affairs" resolutions excluded entirely, and the same freedom of conscience allowed in the social and political field as in the theological. I respect the opinions of those who feel strongly on debatable matters, even if I do not share them, but I would venture, with all respect, to suggest that they might well join appropriate societies outside our denomination and exert all their influence there, rather than seek to convert the whole movement into accepting their point of view.

One of the weaknesses of Unitarianism, in my view, is that it is trying to do two mutually exclusive things: to allow complete liberty of conscience, and to speak with one voice.—Yours,

London, S.W.16.

Wm. Spooner.

[There is nothing in the constitution of the General Assembly that suggests that any resolution of opinion passed at the annual meetings, or any other meeting, is binding upon any Unitarian. Since it is doubtful if any resolution of opinion at any G.A. meeting has ever been passed without a dissenting minority, it has never been permissible to say that "20,000" Unitarians "feel" so-and-so. There is no rule in the constitution to prevent resolutions on public affairs being brought before the annual meeting. And within the ethos of the constitution such a rule would be impossible.—EDITOR.]

SIR,—I congratulate the Rev. Arthur Peacock upon his attempt to beard our procedural lions in their den. Although I was not present at the annual meetings, I too should like to learn who are the persons to be held responsible for the agenda of the business meeting. In other words, who is it who introduced our honoured president to our own special brand of the guillotine weapon, that "grim two-handed engine" which we always have ready at the door of our places of discussion? Hitherto Mr. Ede's knowledge of the guillotine has been limited to the House of Commons, where members have to go through the tiresome routine of bringing it in by majority vote. We can show him a better way...

Unfortunately this question of the nuclear threat has very much wider aspects than the issue of our public relations. As Mr. Peacock points out, it is a living issue and a crucial problem. To many people Unitarianism becomes more or less meaningful inasmuch as it faces up to these facts.

Surely the explanation of our sad débâcle in this matter ought to be available? I should be inclined to pass the investigation to Mr. Downing for attention in his rôle of vigilante; but alas! Mr. Downing is already a very model of an elder statesman, for he has told us in a recent article: "Over that part of our business meeting which dealt with public matters, it will probably be wise of me to say nothing". Well, well.—Yours,

Newcastle, Staffs.

D. S. Milson.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

TO REMIND YOU

The following is the resolution finally passed by a majority vote on "A Call to Freedom" by the General Assembly at the Annual Business Meeting on April 18.

"That whereas the Ministers and Congregations of the General Assembly of Unitarian and Free Christian Churches have received and had opportunity to consider *A Call to Freedom*, the Ministers and Delegates here assembled affirm their conviction that the liberal faith of the Unitarian and Free Christian Movement has a duty to seek freedom from the fear which grips the world as an invaluable contribution to the resolution of the issues of war and peace in this atomic age, and therefore pledge themselves, by self-examination and by careful study of these issues, to seek an alternative to war, and, God helping, vindicate their Christian faith in the love of God and the service of man.

"Therefore, this Annual Meeting, etc., concerned with the issues for contemporary Liberal Religion raised and implied by *A Call to Freedom*, requests the Council:

- (1) To set up, as a matter of urgency, a Study Group to analyse these issues and present them, against a factual background, in a form sufficiently detailed to serve as a basis for discussion in Unitarian and Free Christian churches and their District Assemblies;
- (2) To request the churches and District Assemblies associated with the General Assembly to discuss these matters accord-

ing to the plan put forward by the Study Group, informing the Council of the results of their discussions;

- (3) To request the Study Group to collate the opinions received with a view (a) to publishing an edited version as a statement of contemporary Unitarian thought, (b) to recommending to the 1959 meeting of the General Assembly proposals for taking such practical steps, throughout the denomination, as these findings call for."

From Lagos

The following cable was received from Lagos during the recent meetings of the General Assembly:

"Brotherhood Church present in spirit. Wishes annual meeting successful deliberations.—Adeogun."

WESTERN UNION ASSEMBLY

The Annual Assembly of the Western Union of Unitarian and Free Christian Churches was held at Mary Street Chapel, Taunton, on Saturday, May 3. All but one of the twenty-four churches in the Union were represented, and the Lower Hall at Mary Street was taxed to capacity for the Business Meeting. There were six candidates for the three vacancies on the Committee, and a ballot resulted in the election of the Rev. C. Easton, the Rev. E. H. Kersley, and the Rev. H. Whitaker. The Rev. A. H. Birtles was appointed President, with Mrs. M. R. Dickinson as Vice-President, for the coming year; all the other Officers were re-appointed. The Rt. Hon. J. Chuter Ede conveyed the greetings of the General Assembly in a felicitous and much-appreciated address, after which the Rev. A. H. Birtles spoke briefly on "Unitarian Advance", and the Rev. G. Randall Jones on "The State of the Western Churches".

The Chapel was well filled for the Annual Service, conducted by the Rev. J. W. Maw, the special preacher for the day being the Rt. Hon. J. Chuter Ede, President of the General Assembly. In a most inspiring sermon, he referred to the defence of Taunton by the troops commanded by Robert Blake during the First Civil War, and how Blake, summoned to surrender, replied that he had four pairs of boots yet left and would eat three pairs before he surrendered. "We meet here today", said the preacher, "under the shadow and protection of law, to discuss such affairs, public and private, as we choose, because over 300 years ago a courageous man decided here that, although the forces arrayed against him were overwhelming, and effective help might never reach him, he would not surrender a sorely stricken bastion of freedom while he had four pairs of boots left. His calculated audacity held fast the ill-fortified position committed to his keeping. . . . From such an example we can take heart for the tense struggle we have ultimately to wage. . . . To us has been assigned the duty of holding fast the belief that acceptance of the Fatherhood of God involves the establishment of the Brotherhood of Man. It commits us to the proclamation that all new knowledge is the Father's continuing endowment of His family and that the wise use of His ever-expanding gifts is our personal and collective responsibility."

The Annual Sermon was followed by a Buffet Tea in the Upper Hall, during which thanks were expressed to the Mary Street friends for their gracious hospitality. The Meetings concluded with an impressive Epilogue in the Chapel, conducted by the Rev. Sidney Spencer.

FROM THE LINDSEY PRESS

SUNDAY SCHOOL teaching is an art of its own, as well as pulled-off sometimes by a teacher of sixteen as by a mature professional. The Sunday School has to be different from usual school: it has to possess an easiness and lack of formality impossible in usual teaching.

The telling of stories is bound to come in, at least in most schools. The Lindsey Press has produced a book of stories of the greatest use to the teacher, particularly to the one who loves being there and "teaching", without any professional art. "The Snowdrop Who Couldn't" (and other tales for children) has been written by Philip Mottram Brown, and the stories in the book, thirteen of them, have already been tried out by the author in his own Unitarian Sunday School. Many teachers will be delighted to have them.

The Lindsey Press is being of service to Sunday Schools in producing this book. It costs 3s. 6d. and may be obtained from The Lindsey Press, 15 Gordon Square, London, W.C.1.

EGL.

THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 18, 1958

ADDINGTON, Unitarian Church, Stone Street, 11 and 6.30, Supply.
ADDYVOTYTH, New Street Meeting House, 11, Rev. J. CORAN DAVIES.
ALDRINGTON, Durham Road Chapel, 11 and 6.30, Supply.
ANDWORTH, Unitarian Church, Knowley Road, 11.15, Rev. B. GILL, J. Scholary.
ARLEY, Unitarian Chapel, Manchester Road, 6.30, Supply.
BATH, Tice Street Chapel, Unitarian, 6.30, Rev. S. SPENCER.
BELFAST, All Souls, Grosvenor Avenue, 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLAUGHLIN.
BIRKBECK GREEN (in Sevenoaks), Unitarian Church, 11, Rev. JOHN KELLY.
BLANDFORD, First Church, High Street, 11, Rev. J. MARTIN HALL.
BRECKENRIDGE, Unitarian Church, Breckford Road, 6.30 (May 25), Rev. MAURICE JAGGARD.
BRECKENRIDGE, Church of the Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART.
BRECKENRIDGE, Waverley Road Church, and Horse Street Mission, South Heath, 6.30, Rev. RONALD MCGRAW.
BRACKLETON, North Street, Ditchford Road, 10.45 and 6.30, Mr. E. A. WATTS.
BRACKLETON, South Street, Lytham Road, 11 and 6.30, Mr. FRANK LANE.
BRIGHTON, South Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. BISHOP PRICK.
BRIGHTON, Unitarian Church, Ditchford Road, 10.30 and 6.30, Rev. ARTHUR J. LONG.
BRIGHTON (Lodge), Unitarian Chapel, South Lane, 6.30, Rev. HENRY HALL.
BRIGHTON (Lodge), Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDDEN.
BRIGHTON, Broadway Avenue, 3.15, Mrs. BIRKS.
BRIGHTON, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIGHTON, Church Church, Ditchford Street, 3, Sunday School, 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Unitarian Chapel, 11 and 6.30, Rev. GREGG J. SPARKMAN.
BRIGHTON, Church of Christ Unitarian, New Road, 11, Rev. JOHN EDWARDS, 6.30, Rev. DAVID HILTON.
BRIGHTON, Lewis's Mead Meeting, 6.30, Rev. A. H. BUTLER.
BRIGHTON, Oakfield Road, 11, Rev. A. H. BUTLER, 6.30, Mr. R. L. NICHOLSON.
BRIGHTON, Unitarian Church, Trafalgar Street, 3, Rev. L. HALLGREN.
BRIGHTON, Bank Street, 11, Rev. F. M. RYAN, 6.30, Mrs. ERIC PRICE.
BRIGHTON, Unitarian Church, Trafalgar Road, 11 and 6, Rev. H. STEWART CARTER.
BRIGHTON, West Gate Unitarian Church, 6.30, Rev. RYAN.
BRIGHTON, The Church of the Great Commission, Haverhill Road, 3, Rev. WILF HAYES.
BRIGHTON, South Hill Unitarian Church, Royal Hill, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. QUINN.
BRIGHTON, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Rev. L. A. GIBBARD.
BRIGHTON, Elder Yard Church, 10.45, Mr. E. E. GREAVES, 6.30, Mr. F. BUCKINGHAM.
BRIGHTON, Church of the Ascension, 10.45 and 6.30, Rev. KENNETH TOWNS.
BRIGHTON, First Christian Church, Beach Street, 6.30, Supply.
BRIGHTON, Unitarian Church, Haverhill Street, 11 and 6.30, Mrs. M. R. DICKIN.
BRIGHTON, First Christian Church, Walsley Road, 11, Rev. J. P. CHALMERS (also 6.30, 1st Sunday in the month).
BRIGHTON, Wilson Street Chapel, 11, Children's Chapel, 6.30, Rev. F. COOPER.
BRIGHTON, Pylor Gate Unitarian Chapel, 6.30, Supply.
BRIGHTON, Old Meeting House, 10.45, Rev. J. RICHIE WALKER.
BRIGHTON, First Christian Church, Hill Gate, 11 and 6.30, Rev. G. W. PARKINSON.
BRIGHTON, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WHITMAN.
BRIGHTON, St. Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVILL HICKS.
BRIGHTON, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. BRUCE FENLON.
BRIGHTON, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WATKINSON.
BRIGHTON, Unitarian Church, 21 Constitution Road, 11, Supply.
BRIGHTON, St. Mark's Church, Castle Terrace, 11 and 6.30, Supply.
BRIGHTON, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MARRAS-KALLOS.
BRIGHTON, Hyde Chapel, 11, Rev. J. HARRY SMITH, 6.30, Supply.
BRIGHTON, St. Vincent Street, Unitarian Church, 11 and 6.30, Rev. JOHN COOPER.
BRIGHTON, Finsbury Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORNELL.
BRIGHTON, Gower Street, 3, Rev. J. M. QUINN.
BRIGHTON, Ward Street Chapel, 11.15, Rev. R. NICHOLSON.
BRIGHTON, Hale Street, 10.45 and 6.30, Sunday School.
BRIGHTON, North Street, 10.30, Rev. J. S. PATER, 6.30, Rev. J. B. TONKIN.
BRIGHTON, First Christian Church, South Terrace, 11, Rev. DENNIS HILTON, 6.30.
BRIGHTON, Great Meeting, Balcon Lane, 11 and 6.30, Supply.
BRIGHTON, Worthing Road, 6.30, Rev. J. MARTIN HALL.
BRIGHTON, Fitzwilliam Street, 11.
BRIGHTON, Park Street Church (Unitarian), 6.30, Rev. ERNEST PINK.
BRIGHTON, Isle of Wight, Newport, High Street, 11 and 6.30, Rev. W. J. CARTER.
BRIGHTON, Market Street, Unitarian Church, 6.30, Mr. T. WARDEN.
BRIGHTON, New Meeting House, 11, Rev. W. BLANDFORD, 6.30, Supply.
BRIGHTON, Broad Street Chapel, 11 and 6.30, Rev. ALBERT SMITH.
BRIGHTON, St. Nicholas Street Church, 6.30, Supply.
BRIGHTON, Mill Hill Chapel, City Square, 10.45, Rev. R. L. GILLAND, 6.30, Rev. JOHN HENSON.
BRIGHTON, Northbrook Road, 11, Junior Church, 6.30, Mr. C. V. WALTON.
BRIGHTON, The Great Meeting, East Road Street, 11 and 6.30, Rev. LEONARD MARIN.
BRIGHTON, Broomfield, Mills J. E. LINDLEY, Kilmorey, Garth Road, 11.
BRIGHTON, Waverley Chapel, 11, Supply.
BRIGHTON, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENNEDY.
BRIGHTON, Ancient Chapel of Trinity, 11 and 6.30, Dr. P. N. THOMAS.
BRIGHTON, South View Church, 11, Rev. NORMAN KIRKMAN.
BRIGHTON, Dymchurch Mission, Mill Street, 6.30, Rev. J. KIM MURPHY.
BRIGHTON, Gower Chapel, 11, Rev. STANLEY R. BUTLER.
BRIGHTON, Landon Road, Broomfield, 3, Sunday School, 6.30, Rev. NORMAN KIRKMAN.
BRIGHTON, Hope Street, 5.30, Rev. C. A. PATER.
BRIGHTON, Ulster Road, 11 and 6.30, Rev. E. B. SMITH.
BRIGHTON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
BRIGHTON, Blackfriars Mission and Bedford Street Chapel, 6.30, Rev. J. P. CHALK.
BRIGHTON, Belton, Elton Road, 11, Rev. E. G. LEE.
BRIGHTON, Stone Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. CORNELL JONES.
BRIGHTON, Forest Gate, Upper Lane, 6.30, Mr. T. E. DALTON.
BRIGHTON, Golden Grove, Hove Lane, 11, Mr. J. KENNEDY, 6.30, Rev. E. C. TRACER.
BRIGHTON, Broomfield, New Grand Pit Church, Chatham Place, 6.30, Rev. RALPH E. GIBBARD (also 11, 1st Sunday in the month).
BRIGHTON, Broomfield, South Hill, 11, Rev. DONALD P. MAW.
BRIGHTON, Highgate Hill Unitarian Church, 11, Rev. K. C. TRACER.
BRIGHTON, High Road, 11, Mr. T. E. DALTON, 6.30, Rev. F. HARRISON.
BRIGHTON, Salford, Upper Street, Finsbury Hill, 6.30, Rev. A. V. FIN.
BRIGHTON, Salford, Unitarian Church, Queen Road, 11, Rev. A. V. FIN.
BRIGHTON, Lewisham Unitarian Church, High Street, 11, Rev. R. W. SHERWOOD.
BRIGHTON, Lewisham, Len Bridge Road, Keston Green, 6.30, Rev. JOHN KELLY.
BRIGHTON, Mansfield Street Church, Bedford Green, 6.30, Rev. A. PRITCHARD.
BRIGHTON, Richmond Park Church, Overland Road, 11, Rev. WALTER M. LONG.
BRIGHTON, St. Paul's, West Hill Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. WATKINSON.

LODGE, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PRADOCK (also 6.30, 1st Sunday in the month).
LODGE, Wandsworth Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6.30, Rev. T. L. JONES.
LODGE, Wood Green, Unity Church, Newham Road, 6.30, Rev. E. G. LEE.
LYTHAM, St. Andrew (Anglican), Channing Road, 11, Rev. W. A. M. HALLAM.
LYTHAM, King Edward Street, 10.45 and 6.30, Rev. G. D. FOOTE.
LYTHAM, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON.
LYTHAM, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. DAVID C. DOLL.
LYTHAM, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. WILSON.
LYTHAM, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE JAGGARD.
LYTHAM, Manton Church, Eades, 10.45 and 6.30, Rev. W. HILL WARDEN.
LYTHAM, Pudding Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS.
LYTHAM, First Chapel, Broomfield, 6.30, Mr. WILLIAM McMILLAN.
LYTHAM, Broomfield Street Mission, 6.30, Rev. B. L. HOPKIN.
LYTHAM, Stand Chapel, Whitefield (May 25), 10.45 and 6.30, Rev. SYDNEY H. KNOTT.
LYTHAM, Withersham Road, Chorlton-cum-Hardy, 11, Mr. PHILIP M. BROWN.
LYTHAM, Wytham, Unitarian Church, Broomfield Road, Broomfield, 6.30, Rev. JOHN GILL.
LYTHAM, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT.
LYTHAM, Unitarian Hall, 31 Stockport Road, 11 each Sunday.
LYTHAM, First Christian Church, 6.30, Rev. E. A. DAVIES.
LYTHAM, Old Road Chapel, 2.15, Rev. D. C. DOLL.
LYTHAM, St. Andrew's, 1 and Newton Abbey, 6.30, Rev. C. G. THOMAS.
LYTHAM, The Church of the Divine Unity, Eldon Place, 11, Miss RUTH HENRIKSEN, 6.30, Rev. JOHN GILL.
LYTHAM (Rosedale), Broomfield Unitarian Church, 10.30, Mr. W. NUTTALL.
LYTHAM, Kettering Road Church, 6.30, Mr. K. L. SMITH.
LYTHAM, Outcrop Chapel, Colong, 11, Rev. J. A. KENNEDY.
LYTHAM, High Pavement Chapel, 10.45, Rt. Hon. J. CHURCHMAN, 6.30, Rev. C. GIBBARD.
LYTHAM, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE.
LYTHAM, Lord Street Chapel, 10.45, Rev. T. E. NUTTALL, 1 and 6.30, Rev. F. W. BARR.
LYTHAM, Mansfield College Chapel, 11.30, The Rev. The Principal.
LYTHAM, National Unitarian Church, Knight Hill, 10.30 and 6.30, Rev. L. HALLGREN.
LYTHAM, Park Lane Chapel, West Wigan, 11 and 6.30, Rev. GORDON BOWLEY.
LYTHAM, Unitarian Church, Huddersfield Road, 11 and 6.30, Rev. E. H. KENNEDY.
LYTHAM, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUNN.
LYTHAM, St. Andrew's, St. Andrew's Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. B. STUBBS.
LYTHAM, Unitarian Chapel, Church Street, 6.30, Rev. A. W. M. HELLARY.
LYTHAM, Runcorn, The Meeting House, 11.
LYTHAM, Runcorn Chapel, St. Andrew's, Lane, 3, Rev. R. I. PRITCHARD.
LYTHAM, Runcorn, Blackwell Street, 10.30, Rev. F. W. BARR, 6.30, Rev. T. E. NUTTALL.
LYTHAM, Church of Our Father, 10.45 and 6.30, Rev. E. PHILLIPS.
LYTHAM, Ashfield Road, 11, Rev. JOHN GILL.
LYTHAM, Unitarian Church, Wigan, 6.30, Mr. H. MATTHEWS.
LYTHAM (Anglican), 6.30, Mr. T. H. MANN.
LYTHAM, Fulwood Old Chapel, 11, Rev. F. SHELLEY.
LYTHAM, Unity Church, Conisburgh Road, 11 and 6.30, Rev. E. D. DAVIES.
LYTHAM, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITEY.
LYTHAM, High Street, Unitarian, 11 and 6.30, Supply.
LYTHAM, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER.
LYTHAM, Church of the Saviour, London Road, 6.30, Rev. LAWRENCE REDDEN.
LYTHAM, Salford-on-Sea, Church Road, 6.30, Mr. D. GIBBY.
LYTHAM, Salford-on-Sea, Salford-on-Sea Church, 11 and 6.30, Rev. T. J. JONES.
LYTHAM, Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. BLACKBURN.
LYTHAM, St. Helena, Corporation Street, 6.30, Dr. S. J. KENNEDY.
LYTHAM, Stockport-on-Tyne, Wallington Street, 6.30, Rev. A. D. WILLIAMS (also 11, 2nd Sunday in the month).
LYTHAM, Stockport, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON.
LYTHAM, Swadlow, Unitarian Church, High Street, 6.30, Rev. S. VINCE (also 11, 1st Sunday in the month).
LYTHAM, Pennard First Christian Meeting House, 11, Rev. S. VINCE.
LYTHAM, Swadlow Hall Road, 10.45, Sunday, 6.30, Rev. J. HARRY SMITH.
LYTHAM, Mary St. Chapel, 11, Rev. G. RANDALL JONES.
LYTHAM, Old Meeting House, Ashfield Road, 6.30, Rev. G. KENNEDY.
LYTHAM, Unitarian Church, 10.45 and 6.30, Rev. ALIC L. FINCH.
LYTHAM, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON.
LYTHAM, Town Centre, Congregational Church, 11, Rev. S. STUBBS.
LYTHAM, Warrington, City Square, 10.30 and 6.30, Rev. R. WILSON.
LYTHAM, Friends' House, Church Road (by permission), 7.30 (1st Sunday in the month).
LYTHAM, Wallasey, Memorial Church, Main Road, 11, Rev. L. A. GIBBARD, 6.30, Supply.
LYTHAM, Wallasey, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Mr. E. LLOYD.
LYTHAM, West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. MAGUIRE.
LYTHAM, West Kirby, Brookfield Gardens, 11, Rev. MAURICE JAGGARD (also 6.30, 1st Sunday in the month).
LYTHAM, Wigan, Finsbury, 2.30, Mr. H. MATTHEWS.
LYTHAM, Wigan, Dean Row, 10.45, Rev. A. B. DOWNING, SYDNEY, 6.30, Rev. A. B. DOWNING.
LYTHAM, St. Stephen's Chapel, 6.30, Mr. S. T. THOMAS.
LYTHAM, The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gower St., W.C.1.

AUSTRALIA

ADLAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. CHILDS GIBBS.
ADLAIDE, Unitarian Church, Colford Place, C.2, Unitarian Hall-Hill Street, 4.15, Sunday: 4 p.m., 1st Sunday in each month, Evening 7 p.m., Rev. V. JONES.
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FRATERSON, 112 Duke Street, Scarborough, West Australia.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. D. W. BENTON, House Telephone LX 5321.
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Gilead Alley, Melbourne, C.1. Minister: Rev. W. BENTON. Meetings as advertised.
SANDWICH ISLANDS CHURCH, Auckland Road, Sandhurst (Vic.), 5.5, weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BENTON.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. ANDREW CAMPBELL.
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JONES.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1350 Fourth Avenue West, 11, Rev. A. P. HENRY.

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell Road, 11 and 7, Mr. M. J. WILSON.
WELLINGTON, Service suspended—Respectable—Mrs. WATSON, Tel. 41-272.

SOUTH AFRICA

Cape Town, West Street, 11, Sunday School; 7 p.m., Rev. MAURICE JAGGARD.

THE LINDSEY PRESS

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ANCIENT PROPHECY AND MODERN CRISIS

by F. Kenworthy, M.A., B.D.

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Lecturer in the History of Doctrine
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THE LINDSEY PRESS

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Holidays Abroad

FOUR VACANCIES. Unitarian Party for Norway (July 12-24). Magnificent scenery. Nothing strenuous. Lone travellers welcome. Good Fellowship. Reduced fares. Rev. Parkinson, 4 Balmoral Road, Doncaster.

Holiday Conference at Manchester College, Oxford

Monday to Saturday, July 28 to August 2: "Unitarian Worship and Church Life". Conference in mornings, holiday afternoons. Inclusive charge, £5 10s. Write to the Principal before May 26.

Rotherham: The Induction of the Rev. Eric Phillips to the pulpit of the Church of Our Father took place on Saturday, May 3. The Service, which was held in the Church at 3.30 p.m., was conducted by the Rev. E. D. Davies, of Unity Church, Sheffield, and the Charge to the Congregation was delivered by the Rev. G. S. Whitby. The Rev. W. Hill Warring, of Monton Church, Eccles, Manchester, gave the Charge to the Minister, who was installed by Mr. F. L. Smith, the Chairman of the Congregation.

After the Service tea was served by the ladies of the Congregation in the Old Chapel, Downs Row. This was followed by a Welcome Meeting at 5.30 p.m., when Mr. F. L. Smith occupied the chair. On behalf of the Church, Mr. Phillips was welcomed by Mr. T. Hutchison, Secretary, Miss E. Olveston for the ladies, and Mr. R. Pearson for the men. The Rev. E. A. Davison, of Mexborough, spoke on behalf of the District Ministers, the Rev. C. H. Grant, of Mexborough Congregational Church, for the Free Church Ministers, and the Rev. W. Hill Warring as a friend of the Minister.

Women's League: Midland District: A meeting was held at the Great Meeting, Coventry, on Saturday, May 3. Some 40 members attended. The service was conducted by Mrs. Morris, wife of the minister. After tea an account was given of the meetings of the General Assembly.

Temperance Association Annual Meeting

Immediately following the reception of the General Assembly at Roslyn Hill Chapel on April 15, the annual meeting was held, with the President, the Rev. P. C. Whiteman, in the chair. The report of the Committee and the financial statement were duly adopted for printing and circulation. After the re-election of the officers and committee, a number of friends spoke of the need for a greater interest in the work of the Association. The President recalled the great names of former presidents, whose faithful witness should encourage us today as we realize that there is no such thing as moderation with regard to that which is evil. Because the drinking of intoxicating liquors strikes at the root of religious life, it is our duty to hold fast to our loyalty in the temperance cause.

"THE WICK AND THE WAX"

An Important announcement

Many people never go to a theatre; some may not wish to go; others cannot go. The author of the "Wick and the Wax" hopes the present special edition of his play will fill a want; it caters for all readers, one of whom writes: "Better than any novel because I had the feeling of the theatre in the comfort of my own home. The characters are not stock characters; they are alive. Moreover, there is something dynamic and vital in this play and is one which every member of my family can join." This play has been endorsed by all denominations and will be released to Amateurs after September this year. Readers of *The Inquirer* can have a copy of this play sent to any address for 6s. post free and if applicants give the name of their church and status (reader, producer, etc.) news will be sent on how the sale of the play can help their own organization.

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ALEXANDER WILSON,

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"This is an excellent play. . . . Characters take on a powerful quality. . . ."—*Flora Robson*.

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The Managers are prepared to consider applications, from Ministers already insured through the Fund, for grants towards the cost of the education (including maintenance) of sons or daughters, during the school or academic year 1958-59. The grants to be awarded, should suitable applications be received, are limited both as to the amount and the number of them. Forms of application (to be returned not later than June 14) will be sent on request.

1 South Way,
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H. W. Stephenson,
(Hon. Secretary).

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Cinema

A twenty-four-year-old Canadian, Sidney Furie, has scored a bullseye with his first film, *A Dangerous Age*, at the Academy Cinema. He has written, produced and directed it himself, and although it is concerned with a problem of adolescence, there is nothing adolescent about the script or the way it has been filmed.

Two students whose parents object to their marrying plan a runaway wedding and fake the girl's birth certificate because she is under age. The young man is self-assured, has everything taped; the girl adores him and all—so they think—will go smoothly. It does not, of course, and the ensuing twenty-four hours (their time limit for secrecy) bring a shifting of emotions and reason; certainty becomes not so certain. Apart from the excitement of a chase and a conflict with authority, the film is exciting in a way that cannot be conveyed by mere story-telling, and it shows us a young American actor, Ben Piazza, giving a brilliant character study of a semi-mature student. It is some achievement also for a director as young as Mr. Furie to have both the technical knowledge needed for filming and the comprehension of the behaviour of young people, for whom everything is urgent. B. L.

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